

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JUNE 29, 1899.

NEW SERIES, VOL. 1, No. 32

The Woman's International Council met on the 26th in London.

In the home of the Czar, there is a wee wee Czarina, and her name is Marie.

The tin-plate works of this country have all shut down because they cannot control labor to suit them.

Rev. R. A. Cohron passed here yesterday morning en route for Forest, where he goes to help Dr. Hackett in a protracted meeting. We wish them abundant success.

A new church house has just been finished at Shaw and another is nearing completion at Merigold, and a good meeting was closed last week at Cleveland. All this is in the Delta.

News comes from Rev. W. S. Culpepper that Rev. J. R. Johnston is preaching with great power at his church at Gloster. That two have been approved for baptism and the meeting continues with great interest.

Two hundred and thirty-four Italian emigrants arrived in New Orleans on the 26th inst. The first danger from such people is the diseases they bring. And the second, the moral contagion from them is even more dangerous.

We highly appreciate an invitation from Dr. and Mrs. A. G. Pierce of Yazoo City, to the marriage of their daughter, Miss Annette, to Dr. William Malcolm Burroughs, Tuesday evening, July 4th. We wish the young couple the greatest prosperity.

We were taught by our mother that the Bible is the word of God. And that it is as absolutely true as if the Lord had spoken every word of it to men in an audible voice. And now in this, the fortieth year of our ministry, we have not improved on that childish view.

Do not forget, next week is the glorious Fourth and we will publish no paper. THE BAPTIST force

want to attend the Convention. We will not issue another paper till the 13th of July, at which time we want to furnish our readers a complete summary of the Convention proceedings.

Dreyfus will be tried again at Rennes, France, in a few days. It is already known that he is an innocent man. He has been the most extensively reported of any man in the world for the last three years. His brother, M. M. Dreyfus, is now at Rennes.

The ballot is the safeguard of the American Republic. We can no more trifle with it, with impunity, than we can play with the apple of our eye and escape ruin. Let every man who casts a vote strive to do so intelligently, and in no case cast it for the whisky interest.

The Banner Church—A \$200 Contribution.

Editor The Baptist:

Yesterday was a good day for Winona Baptists. State Missions was the theme.

The collection has reached \$182 and still it comes in.

The same day the Sunday-school gave \$13.50 to the orphanage. We are feeling good.

W. P. PRICE.

Fourth of July at Meridian, Miss.

The citizens of Meridian are preparing for the greatest celebration of the nation's birthday that has ever been given in this part of the country. They will have a Flower Parade, Firemen's and Military Parade, Patriotic Speeches, and in the evening a most magnificent display of fire-works.

Excursion rates for tickets, good to return until July 7, will be sold from all stations on the Q. & C. route, July 2, 3 and 4, at very low rates.

A simple but novel ceremony occurred at Millersville, Pa., on Thursday of last week. A great multitude of people assembled at old Mennonite meeting-house to witness the choice of a Bishop by lot. There was a large number of

Mennonite preachers present, and four of their number were candidates for the exalted office. The method of choice was unique, although it is in common use among the Mennonites. After a season of fervent prayer for divine direction the four candidates were called forward, and four Bibles exactly similar in size and binding were placed before them. Under the fly-leaf of one of these Bibles a piece of blank paper had been placed. The Bibles had been thoroughly mixed up, and the candidates were then invited to make their selection. The successful candidate was the Rev. Abram Herr, who was thereupon declared to be Bishop and was immediately ordained. Anciently the Mennonites were Baptists.

Religious News.

SILVER CREEK, MISS.,
June 26, 1899.

Dear Editor:

As I am returning from a brief visit to Belzonia, I will give some points that were of interest to me.

We came up from Yazoo City to Thornton on the train and then came across the country to the little City of Belzonia, Washington county, on a hack.

Spent Sunday in Belzonia and was entertained by the brethren of the Baptist church.

A previous appointment had been made for me, and I preached to an orderly and attentive congregation both Sunday and Sunday night.

The town, although a whiskey town, is on a boom in the way of churches.

The Methodists have just finished a nice church, costing between \$800.00 and \$1,200.00. The Baptists have a house of like cost almost complete, and the colored Baptists have a house costing \$1,200.00 or \$1,300.00.

The place is remote and thus makes it difficult to keep a Baptist minister.

This is within our State Mission field, and should be cultivated by our Board. It is like "Macedonia" crying, "Come over and help us."

I am now with our beloved brother, Dr. W. B. Thomason, at Silver City, at which place I will

preach to-night. On the morrow I continue my journey to my field of labor in Yazoo county.

The Lord's work is progressing and will prosper under the guiding hand of God.

Pray for the brethren in the Delta, and send a man to lead the little Belzonia flock, who will live with them and at the same time build other forts and construct other means of defense for the advancement of the Master's cause.

Yours in the work,

R. D. MAUM.

The Companion's First Subscriber.

The Youth's Companion is probably the only periodical in the world seventy-two years of age, whose first subscriber is still living and still a constant reader of the paper. The subscriber who enjoys this unique distinction is Mrs. Hannah M. Parsons of Brooklyn, New York, now in her 85th year. She was the little sister of Nathanael Willis, father of N. P. Willis, the poet, and founder of The Youth's Companion. When Mr. Willis had resolved upon publishing a new paper for the young people, his friend had him put his sister's name down as the first subscriber.

The Companion's first issue was dated April 16, 1827, and for more than seventy years this first subscriber has continued to read and enjoy it. The volume for 1899 will be the best the Companion has ever published. The most popular of living writers will give the best work of their best hours to the entertainment of the hundreds of thousands of households in which the Youth's Companion is every week a welcome guest. New subscribers will receive the beautiful Companion calendar for 1899—the most beautiful one ever given to Companion reader—in addition to the Companion for 52 weeks.

THE YOUTH'S COMPANION,
211 Columbus Ave., Boston, Mass.

The lifeboats round the British coast during the last year rescued 682 people.

Whistling is said to be regarded as a violation of divine law by Icelanders.

The Greatest Sermon I Ever Heard.

BY J. B. FARMER.

During my life I have heard Richard Fuller, P. Boyce, John A. Broadus, E. H. Carroll and many other noted preachers, but the greatest sermon I ever heard was preached by J. R. Graves to about 125 people on Saturday, on a conference of religion.

It had been announced some time before that he would preach on Sunday in a little village in Mississippi. He always drew great crowds to hear him. I learned privately that he would be in the village on Saturday, and being not far away I ran to see him. If he came I would be in the little town that he was there, and about 125 people came out to hear him. The town was a battle-field between the Methodists and the Baptists. For years there had been kept up a running fire between the two denominations. One of the principal figures was a local Methodist preacher. He was also a physician, a man of intelligence, good standing, good property and sprightly mind.

It was understood, of course, that Dr. Graves was coming down there to take the Baptist side of the controversy, and on this particular Saturday the wife of the Methodist preacher, elaborately dressed, sailed into church. She was a striking handsome woman, tall, beautiful, graceful. The pulpit was between the two doors, so that any one coming in or going out would pass very close to the pulpit, and in going out faced the pulpit.

The lady sailed into church, and went far back, sat with one or two persons near the back of the house.

Dr. Graves was not very well, and tried very hard to be excused from preaching, but everybody was of one mind, and he went to the pulpit. In going on the pulpit, he explained that he was quite unwell; that he had come on a day early for the purpose of resting and gaining sufficient strength for the morrow. He would not undertake to preach a regular sermon, but would simply talk to the people awhile.

Then, in a wonderfully impressive way, he read the gospel account of the fall and crucifixion of Christ. His subject was "The Rending of the Veil." Still leaning on the pulpit, he began his talk. With master strokes he depicted the Jewish mind, the intent and purpose of all the Jewish economy

its typical character and how everything pointed to Christ in which everything was fulfilled. Perhaps, he spent fifteen or twenty minutes on this part of the subject.

He turned next to the efforts of men in our dispensation to still hold on to the types and shadows instead of walking in the full light of the gospel. Along here he became sarcastic. He described a man plowing in the burning, mid-day sun, with a tallow dip sticking on to the beam of his plow, trying to plow in the light of the taper while the sun was blazing around him and above him. This he applied to pedo-Baptists, and when he became very trenchant our good doctor's wife rose from her place and came sailing down the aisle, with her head up and nose up.

I have always believed she came to church that day to enter a protest at the proper time. Any way she was coming down the aisle like a ship full-rigged. Dr. Graves was facing quarter in the opposite direction. When she came near to the pulpit he turned, and, putting his hand forward, said in an authoritative tone, "Madam, sit down and hear me preach the gospel today. This may be the only time God will ever give you for your soul. Now, hear me and then judge when I am through."

The tone was so authoritative, and the manner so impressive, that the woman, without volition almost, dropped on the end of a seat and there she sat.

Turning now away from all the pedo-Baptist world, he described the very atmosphere and reproduced the tremulous agitation in the city of Jerusalem; the matchless scene in Pilate's hall; the deep hatred of the Jews; the intense longing and love of the disciples; the heroic courage of Christ, who might have called legions of angels, and yet walked steadfastly to the cross to lay down his life as a sacrifice for the world.

All the acid had gone out of his voice and out of the speech. It was solemn, majestic, awful. I sat in the pulpit behind him, where I could see the faces of the people. All the time he was only just talking. He then reviewed the procession to the cross; the nailing of the Son of God to the tree; the crucifixion scene; the darkness; the awe that filled the hearts of men; the trembling Roman guard; the broken-hearted mother; the loving, but fearful disciples. And then the last cry, "My God, my God, why hast thou forsaken me?"

From this he turned to the temple itself, the great twine veil separating between the holy and the

holy of holies, as thick as a man's hand, so thick that no human eye could see through it, so strong that not men enough could have taken hold of it to tear it, and yet, as the mighty cry went out from the Son of God, by an unseen, divine power, this veil rent from top to bottom and rolled back, exposing to the view of every one the holy of holies upon which none but priestly eyes had ever been able to look and live before.

Next he turned to the application of it; Christ, the great High Priest the way to the holy of holies through His own blood made accessible to every member of the human race, the one offering made for all, available to the end of time all human offerings displaced and the high privilege of every devout soul to come in the name of the High Priest and with the blood of the Lamb slain from the foundation of the world for the remission of sins.

I studied the face of the doctor's wife. Gradually all of the knots went out of it. The nose descended to a proper level. Then tears began to flow. She sought for her handkerchief, under her flounces, but could not find it. After hunting here and there for her pocket she forgot all about it, and sat with her face upturned and tears raining off of it until the sermon ended.

There were no after services. The talk had been about an hour and twenty-five minutes, but nobody thought whether it was twenty minutes or longer.

The preacher said: "Let us be dismissed," and pronounced the benediction. There was no conference to follow. Everything was forgotten.

The moment the benediction was pronounced the doctor's wife rushed forward and said, "I will thank God to the last day. I live that you did not let me go out. I never had any idea in the world that that was the way to be saved."

The congregation broke up in silence and went away, very much, I reckon, as the disciples went away from the crucifixion or the ascension.

That was the greatest sermon I ever heard.

Dallas, Texas.

Pimples, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

Summer Resorts.

Many delightful summer resorts are situated on and reached via the Southern Railway. Whether one desires the sea-side or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel.

Asheville, N. C., Hot Springs, N. C., Roan Mountain, Tenn., and the mountain resorts of East Tennessee and Western North Carolina—"The Land of the Sky." Tate Springs, Tenn., Olive Springs, Tenn., Lookout Mountain, Tenn., Monte Sano, Huntsville, Ala., Lithia Springs, Ga., and various Virginia Springs, also the seashore resorts are reached by the Southern Railway on convenient schedules and very low rates.

"Homes and Resorts," descriptive of nearly one thousand summer resorts, hotels and boarding houses, including information regarding rates for board at the different places and railroad rates to reach them.

Write to C. A. Benseoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tennessee, for a copy of this folder, till Sept 15.

God Continues His Mercy.

Dear Baptist:

The Lord continues his mercy and love towards us. We have just closed another great meeting at McKinney, Texas, with our beloved Eustice E. King. Two years ago God gave us a great meeting with this church as 61 were added to her membership. Bro. King tells us that not one has acted disorderly, and now the Master has given us together one of the best meetings of our lives. One hundred and forty have been added to this church at this season of grace; fifteen or sixteen preachers visited the meeting and others as well. We also raised \$3,400 for church organ, etc.

Just about twelve years ago Dr. King baptised me into the Starkville church. Little did we know then that God intended to lead us together some day in the future as collaborators to enjoy such an outpouring. This makes four great meetings the Lord has given us, one after the other, with 449 accessions to these churches, with more than \$14,000 raised for church work.

I will try not to read THE BAPTIST on credit. I read Bro. L. A. Duncan's letter with much joy, as he was the man who stood by me when mother was called to heaven.

I wish ye editor would come over and help us to eat watermelons. My home is always open to my Mississippi brethren.

S. W. WILLIAMS.

United Society Of Christian Endeavor, Annual Convention.

DETROIT, MICH., JULY 5th-10th, 1899.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Detroit, Michigan and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis July 3rd to 6th, inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st, inclusive, by deposit of ticket with joint agent and payment of fare of fifty cents at the time of deposit.

Any Ticket Agent Mobile and Ohio R. R. till July 15.

A Letter from Dr. Johnson.

Dear Dr. Searcy:

The time for the meeting of our State Convention is drawing very near. I feel much concerned that all our State interests and enterprises shall make a satisfactory showing, and that we may be able to start the new convention year with the inspiration of freedom from debt and the well-grounded prospect of enlarged missionary work. As things look now, I shall not be in person with the clans gathered at Aberdeen, but my heart will be with them and my prayers for them that they may devise the best plans for the furtherance of the prosperity of our Zion. To this end I am trying also to bring my churches into active co-operation with our Convention Board.

This has been a busy year, so far, with us. I have preached every Sunday except one, and then I was wrestling with a fever. In addition to pastoral service, some literary engagements have made heavy drafts on my time. One of these was the preparation of ten lectures, to be delivered at Blue Mountain. Of my visit to this celebrated seat of learning Brother Lawrence has already given a flattering account, crediting my work with more praise than it really deserved. Of that, therefore, I need not speak further than to say it was a genuine pleasure to me to speak so often to an audience so large and so enthusiastic about the subjects treated, and to note that, even while some difficult

and delicate matters were under discussion, the interest did not apparently fail or flag. This was my fourth visit to Blue Mountain, and I was more than ever before impressed with a sense of the efficiency and excellence of the school. It seemed to be automatic, just going along of itself, without parade of authority, each part working harmoniously with the rest. But well enough I knew that all this was because it had a president, and one who knew his art. Indeed, I should not be surprised someday some reckless writer were to blurt out his opinion that "B. G. Lowrey is the best president Blue Mountain ever had."

I preach once a month at Good Hope, Panola county. This is a large and strong church in the heart of a thickly settled community of thrifty farmers. Among these are two large families, one of Lambs and the other of Woodruffs, the latter being the largest. If I do not know a person I call him Woodruff, and failing to get his name right, then try Lamb.

Of course I miss it sometimes after trying both, but these are the best chances. Bro. Sam Lamb efficiently represented his county in the legislature. The Woodruffs came from near Greenville, South Carolina, and had Dr. John A. Broadus as their pastor some time, while the Seminary was at Greenville. They love to tell about loading his buggy with provisions during the war, but most of all, do they delight to talk of his preaching. The truth is, they are spoiled for all time and will never be satisfied with any other preacher, though they have tried Huelet, and Rocket and Spencer and Bacon and Lomax, and I know not how many more. They cannot, however, get up any controversy with me, for he was once my pastor too, and I fully agree with them. Indeed, I sometimes feel like I never heard any other man who could preach.

The Good Hope church appoints a new committee every three months to collect funds for benevolent or missionary purposes, and the plan seems to work well. The committee reports at the end of its term and the amount collected is entered upon the treasurer's book.

At Indianola I preach twice a month. In this church we have some members who are the very salt of the earth. It will be enough to make you accept my opinion as your own, Bro. Searcy, to tell you that fourteen copies of THE BAPTIST are taken at Indianola. In the last week of February I held a protracted meeting there, with Bro. P. I. Lipsey of Greenwood, to aid

us. Increasingly large congregations waited on his ministry, and heard with delight his powerful sermons. Several joined by letter and six were received for baptism, as the visible results. But we had no baptistry. The Sunflower river was some miles away, and the roads were very deep. The bayou was near by, but it was not inviting. I gravely doubt if John the Baptizer would have used it. We determined to build a baptistry and did so. In my absence a mistake was made in the dimensions and it had to be taken to pieces and rebuilt. By the 4th Sunday in May it was ready for the water and Monday that was put in, and baptism was to be administered at night. But alas! before night I was down with a burning fever and another disappointment was realized. On the following Monday Bro. Lipsey went down and preached and baptised. At last we are ready to help all at Indianola who wish to keep the ordinances as they were once delivered to us.

Bob Burdett says that he once set his mouth to going and went off and left it. Do you see the point? It is on my pencil. Goodbye. God bless you. If you don't put the brakes on, you will soon make THE BAPTIST better than the Layman used to be. I couldn't stand that you know.

J. L. J.

Purnell Place, June 20, '99.

An Added Luxury.

New Orleans and North-Eastern Railroad Company, Alabama and Vicksburg Railway Company, Vicksburg, Shreveport and Pacific Railroad Company.

Passenger Department, New Orleans, La., June 9, '99.

TO ALL CONCERNED:

Commencing June 11th, 1899, an elegant line of Cafe Dining Cars, Serving Meals a la Carte, will be placed in service on the Queen and Crescent Route trains to the mountain resorts of East Tennessee, the Carolinas and Virginia, to Washington, Baltimore, Philadelphia and New York. The Dining Car will be attached to the train at Attalla, Alabama, at 7:20 A. M., and run to Radford, Virginia, which place is reached at 9:59. Returning Dining Car will be attached to train at Radford at 9:39 A. M., and run to Attalla, Alabama, which place is reached at 8:30 P. M. Under this arrangement anything from a cup of coffee to an elaborate meal can be procured at any hour of the day, and at a price

which will come within the means

of all travellers. There trains carry elegant new Pullman Sleeping Cars between New Orleans and Jersey City, (New York,) which place is reached over the Pennsylvania Railroad from Washington, thus giving patrons the benefit of the unequalled ferry and terminal service of the Pennsylvania Railroad to all parts of the city. The route is via Chattanooga in full view of Lookout Mountain, and through the mountains of East Tennessee, and Virginia, the finest scenery in the South, running all day in view of the Lookout, Cumberland and Blue Ridge Mountains, the highest altitudes, the coolest, cleanest and most attractive route to the East.

Tickets and sleeping car berths can be procured at the Queen and Crescent ticket office in St. Charles Hotel, (No. 211 St. Charles Street,) or at depot ticket office, Press and Levee Streets.

Returning tickets can be procured at any of the Pennsylvania ticket offices on Broadway, New York, or at the Jersey City depot or ferry landings; at Pennsylvania Railroad ticket offices or depots in Philadelphia or Baltimore, or at Southern Railway ticket office or depot in Washington.

Ask for tickets via Chattanooga. Any other information cheerfully furnished upon application.

E. C. RUNTE,
City Ticket Agent.
J. L. BOYD,
Div. Pass Agent.
R. J. ANDERSON,
Ass't Gen. Pass. ag't
GEO. H. SMITH,
Gen. Pass. Agent.

United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3rd to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. POSKY,
G. P. A., Mobile, Ala.

July 5

SUNDAY SCHOOLS.

Lesson for July 9, 1899.

BY W. L. BARBOROUGH.

DANIEL IN THE LION—DAN. 1:8-21.

Golden Text: Daniel purposed in his heart that he would not defile himself.—Dan. 1:8.

In studying the book of Daniel we have some perplexing problems of criticism and interpretation to deal with, but we can well afford to leave unsettled questions in abeyance while we gather lessons of practical value from that which we understand.

Last Sunday's lesson represented Jehovah pleading with his unfaithful people to return to him. This they refused to do bringing upon themselves the punishment which had been threatened if they persisted in their downward course. Nebuchadnezzar, the king of Babylon, was the instrument by which the punishment was administered. About 605 B. C., some seventeen years before Jerusalem was finally destroyed, "In the third year of Zedekiah, king of Judah, came Nebuchadnezzar, king of Babylon unto Jerusalem and besieged it." At this time many of the treasures of God's house and some of his choice young men of the land were carried away by him to Babylon. The young men were to be trained for the king's service. This was a common custom among the conquerors of that day. Among the young captives was Daniel, who was probably of royal lineage, and his three friends Hananiah, Mishael and Azariah. Our lesson tells of their great trial and magnificent triumph in this heathen court.

Verses 8, 17. Daniel's purpose was the main spring of resistance to the temptations. Eating the king's food would cause him to be ceremonially unclean, which was contrary to his religious training. This defilement was probably due to some connection of the food with idolatry. Compare Paul's argument about eating meat offered to idols. At any rate, Daniel's conscience led him to resolve that he would not eat the meat. Though firm in his purpose, the gentleness and tact with which he met the difficulties ought to be a lesson to us. His first step was a simple request; not a bold defiance. Single-handed, this strange youth in a strange land would have been powerless, but God was working in his behalf and brought him to the favor and compassion before the officers of the

court. An effort to do right always brings to our assistance the mighty power of God.

Verses 10-13. Daniel met a real obstacle in the fear of the prince of the eunuchs that he would endanger his own head by compliance with the request. The officer was afraid that abstinence from the diet provided from the royal table would tell on their physical appearance in an unfavorable way, for which the king would hold him responsible. While the head officer will not yield, he allows his steward to do so on the condition proposed by Daniel that they should be tried ten days on a simple diet of pulse and water. If, at the end of the time agreed upon, the test was unsatisfactory, the steward was to have his way. Daniel realized that he had no right to put anybody else in a position of danger, and so he is very reasonable in his demand. He and his friends desired to be simple vegetarians and teetotalers. And so sure were they of the good result of such simple fare that they had no doubt as to how the test would terminate.

Verses 14, 15. The result was as had been expected. At the end of the appointed time instead of looking worse they were fairer and fatter in flesh than their companions who had been living on the king's meat. There was no miracle in this for plain living is always more conducive to health than feasting at kings' tables.

Verses 16-21. The steward (Melzar) having made the test and seen the good result had no fear for the welfare of these young men. He complied with their request, giving them the pulse or vegetable food for which they had asked. God was with them, giving them knowledge and skill in all learning and wisdom. To Daniel, moreover, he gave understanding in visions and dreams. At the time appointed for them to come in before the king for examination it was found that they stood at the head of the class. Sound bodies had developed sound minds. In every matter of wisdom and understanding, in which they were examined, they were found ten times better than all the wise men of the realm. Daniel, the strongest of them all, seemed to be pre-eminent in the favor of the king. He was continued in service until the first year of King Cyrus, a long period covering the captivity of seventy years. We are not told how long after he was continued in the service of King Cyrus.

PRACTICAL POINTS.

1. The value of a consecrated purpose in overcoming difficulties.

2. God always helps those who have the courage of their conviction.

3. Wisdom and prudence should always characterize our opposition to evil.

4. It is possible to live a Godly life under the most adverse circumstances.

5. God honors those who honor him.

Mexican News.

We missionaries are so few in number that, being widely separated from the friends and brethren back at home, in time of trouble we open our hearts to each other for sympathy and comfort. I have just received a sad letter from Brother Mahon of Toluca. He is from Tennessee, and loves his native state perhaps as much as I do mine. He says "we," (meaning Tennessee) "have just lost W. C. Grace, who is one of our best preachers." I am very sorry for Bro. Mahon, but if Tennessee had to lose one of her "best preachers," I am certainly glad that he is coming to Mississippi.

Now, if the Macon church has been guilty of something criminal by calling and securing such a good preacher and pastor, may be she was led to that act by the example of the church at West Point. Corinth, Blue Mountain, Oxford, Jackson, Crystal Springs or Vicksburg? There are 1,250 white Baptists churches in Mississippi and I suppose each one considers her pastor the best in all the land. Had it occurred to you that each church has such a good pastor at the expense of some other church?

I am happy to learn of the appointment of R. W. Hooker of Amory, Miss., as missionary to Mexico. When he arrives here July the first, of the five male missionaries whom southern Baptists have in Mexico, three came from Mississippi. I am hardly acquainted with Bro. Hooker, but he is highly recommended by those who know him. He comes out unmarried and on a reduced salary. How many churches in Mississippi support in full their foreign missionary? What church would like to adopt, at once, Bro. Hooker? One of you "guilty" churches which has taken your good pastor away from some other church speak out, and let the one with the very best pastor speak first. I am anxious for Mississippi to support Bro. Hooker. Of course two or three churches could combine and do so, but that is not necessary. There is more than one single church in Mississippi that could

easily support him, and to do so would be a noble example for other churches, and would help the cause of missions in many ways. What do Brethren Searcy, Rowe and others think of such a move? Many or nearly all of our churches have done and are still doing nobly, but we must all do more and better yet. None of us are satisfied with what little we have done. The Lord help us to take on new life and strength and make a forward move now as we are closing up the work of the 19th century.

J. G. CHASTAIN.

Morelia, Mex., June '99.

Program

Of fifth Sunday meeting of the Bethlehem Baptist Association, to be held with Oakgrove church, two miles east of Meridian, commencing Friday 10 a. m. before the fifth Sabbath in July:

Devotional exercises, forty minutes, conducted by J. R. Stienwinder.

1. Why are we missionary Baptists? F. A. Freeman, J. L. Williams, H. M. Bunyard.

2. The necessity for Christians to be organized into churches. J. E. Brunson, J. R. Breckinridge.

3. Why is it that so many Christians take so little interest in the subject of missions? Lot Parker, E. A. Clark, H. A. Pickard, Ab. Williams.

4. The need of co-operation in prayer. A. J. Hearn, J. McLeMore, A. Gressett.

5. When Christians engage in an occupation where they are required to work on the Sabbath day, what disposition ought they to make of the seventh-day part of their wages or income? J. E. Brunson, F. A. Freeman, B. U. Williams, C. H. McLemore.

6. Missionary sermon, Sabbath, 11 a. m., by A. J. Hearn.

J. D. STONE.

Most Gratifying.

Dear Dr. Searcy:

In THE BAPTIST of June 15 I find this significant and most gratifying statement:

"It is stated upon the authority of Bishop Granberry that there has been an actual diminution in ministers and members of over 12,000 in the Southern Methodist church the past year."

There is no more conscientious or exact man in all Southern Methodism than J. C. Granberry. I would accept his figures as soon as any among them, and no doubt he is at least practically correct. And this to me is cause for genuine rejoicing, and also the occasion of

deep and real pain. It is cause of rejoicing for the reason that it is one of the signs that truth is still prevailing in the earth. In proportion to man's estimate and appreciation of God's Word will right and righteousness rule among men. And there is no surer sign that men love the truth than that they are willing to suffer for it. And this is why this news is the occasion of deep and real pain to me: I know from experience what it costs to cast off the power of popery and embrace the truth as it is in Jesus. I say popery advisedly, for any form of episcopacy is but a diluted form of popery, and the whole of it stands out in mountain-like boldness in the very face of God's Word.

Yes, I rejoice much that the truth still has power with the minds and consciences of men to convince them of error and to move them to renounce it, for of course this diminution was not caused altogether by deaths. Many of them are still living and no doubt, that notwithstanding, the unspeakable pain of persecution they are very much happier than before. But oh that pain of persecution! The man who has not felt it deeply knows not how to sympathize with those thus situated.

A Methodist preacher came to me not long since and said: "What would you advise me to do?" I answered, "I cannot advise otherwise than this, viz: Go to God in earnest prayer, telling him all the facts in the case, and then search his word for instructions. He will show you what to do." "Oh!" said he, "I am not undecided as to what to do, but as to how to do it."

Oh may God guide him into all truth, defend, comfort and sustain all who are persecuted for his name's sake, and cause his truth to prevail more and more until the power of popery in all its forms be swept from the face of the earth. Amen and amen.

Respectfully,

JAMES G. SIBLEY.

Yazoo City.

We have just closed a ten days meeting with this church and its noble pastor, and we have a word to the brethren of this great State about that field. Here is a very important field and a crisis in her history that means for the future failure or success.

It depends upon you dear friends which it shall be. You are well aware that all things being equal when people are converted and they have no denominational

affinities they will join the church which has the position of influence. If a man is a Baptist in principle he would join the Baptist church if it worshiped in a tent.

The Baptist church building in this important city is a disgrace to us all and the brethren in that place are not able to build a building at all adequate to the requirements of such an strategic point.

The Methodists and Presbyterians have beautiful houses of worship, containing pipe organs, etc. I never found a body of brethren more loyal to the Master and they are willing to do all in their power to build, and in fact have bought a lot on the most important street in the city and have it partly paid for. The location is on a corner and the best for a church in the city. They now need help from the brethren and I am sure you are going to give it to them.

Rev. A. J. Miller, the pastor, is the most popular minister in Yazoo City, so I was informed from all classes of men, and the State Board must sustain him while he is building this church. My suggestion is that all who read this send a remittance to our brother and tell him you are praying for him. Let your Sunday-school give a Sunday's collection to this purpose. I do not want them to have a new church for pride sake, but because the church house is in such a miserable condition that it will fall down over their heads if there is not something done soon. They must have a new building for the safety of those who want to attend church to hear our brother. There will be no permanent growth in the church until they have a house of worship adequate for the purpose of work.

Geo. Robt. Cairns.

Booneville, Miss.

O! Wretched Man That I Am.

Rom. 7:24.

BY JOSEPH DYER.

I am so glad Paul said, O! wretched man that I am.

This sinful body of mine. How it vexes me. To every holy thought there is an objection. When I would do good I am hindered by this old body of mine.

My soul longeth after righteousness, but sin lurks in the body and makes me wretched. Heavenly visions would be mine, but sin is a thick curtain in the way. Darkness hangs over me, and I go bowed down all the day long. But blessed be God my faith reaches out through shadows and darkness and clouds and curtains and is centered and nailed,

anchored to Him within the veil. Wretched I am, but I know that my Redeemer liveth. This body may pull me down, but I am not afraid. Midnight darkness may hover over me, but my life is hid with Christ in God. Though I am forsaken on earth, God loves me for Christ's sake. Bound in the clutches of adversity here, but "over there" my riches are unbounded. Regardless of sin I am sometimes permitted to see dimly my heavenly treasures. Then my soul is quiet and I rejoice. When I get out of this body of flesh my soul will fly away and be at rest. Then I can talk with Abraham and Isaac and Jacob, and all the prophets and apostles, and martyrs, and above all, I will clasp hands with my Lord and Master.

"I would not live always,
I ask not to stay,
Where storm after storm rises dark o'er the way.
The few lurid mornings that dawn on us here,
Are enough for life's woes,
Full enough for its cheer."

Vegetable Poetry.

Potatoes came from far Virginia;
Parsley was sent us from Sardinia;
French beans, low growing on the earth,

To distant India trace their birth;
But scarlet runners, gay and tall,
That climb upon your garden wall—

A cheerful sight to all around—
In South America were found.
The onion traveled here from Spain;
The leek from Switzerland we gain;
Garlic from Sicily obtain,
Spinach in far Syria grows;
Two hundred years ago or more
Brazil the artichoke sent o'er,
And Southern Europe's seacoast shore
Beet-root on us bestows.

When 'Lizabeth was reigning here,
Peas came from Holland and were dear.
The South of Europe lays its claim
To beans, but some from Egypt came.

The radishes, both thin and stout,
Natives of China are, no doubt;
But turnips, carrots and sea kale,
With celery, so crisp and pale,
Are products of our own fair land,
And cabbages, a goodly tribe,
Which abler pens might well describe,

Are also ours, I understand.

—London Young Folks' Rural.

College Tidings.

I have not been receiving much of late except payments of what had already been promised. Here

is a list of the payments received in the last few weeks:

| | |
|--|----------|
| Lula Church..... | \$ 10 00 |
| A friend, from Starkville.... | 5 00 |
| T. McClelland, Jackson.... | 10 00 |
| Dr. L. M. Dampeer, Crystal Springs..... | 10 00 |
| Junior Workers, Water Valley..... | 1 82 |
| D. R. Branch, Duck Hill.... | 10 00 |
| Alma R. Scott, Crystal Springs..... | 2 50 |
| E. D. Cavet, Macon..... | 5 00 |
| W. S. Coleman, West Point | 5 00 |
| L. A. Duncan, Meridian.... | 5 00 |
| Salem Church, Central Association..... | 5 00 |
| J. H. Collins, Wesson..... | 1 00 |
| Dr. Miller, Clinton..... | 1 00 |
| D. C. Perkins, Batesville.... | 1 00 |
| W. W. Dickens, "..... | 1 00 |
| R. J. Shuford, "..... | 1 00 |
| Children of the Sunday School, Batesville..... | 40 |
| Walter Noble, Fannin..... | 5 00 |
| Ladies Aid Society, Fannin | 2 00 |
| Hon. John James, Linn.... | 10 00 |
| Ladies Aid Society, Jones Bayou..... | 5 00 |
| Jones Bayou Church..... | 15 00 |
| W. J. Derrick, Canton.... | 5 00 |
| W. M. Farmer and wife, Como..... | 2 30 |
| Mrs. S. D. Robertson, Anding..... | 2 00 |
| T. C. Schilling, Gillsburg.... | 1 00 |
| Immanuel Church, Meridian..... | 2 75 |
| First Church, Meridian.... | 72 50 |
| Dr. P. H. Wright, Oxford.... | 9 00 |

I have now received all told \$2,682 85, and I have enough promised to run this up to a little over \$3,000.00. \$600 00 of the above, as announced in the beginning, goes to pay a debt which we owe to Dr. Webb. The cost of raising the amounts has been about \$100.00, the rest goes to pay the running expenses of the Institution, including Professors' salaries. I asked for \$3,600.00. There are sixty more Baptists in the State who ought to pay \$10.00, there are one hundred and twenty who ought to give \$5.00 apiece, and there are forty thousand who ought to give \$1.00! But who will do what they ought to do? That is the question and that question stands between me and the last \$600 00. Let us rise and do our duty and then we will receive the benediction.

Yours for progress,
W. T. LOWREY.

Among the infantry regiments of the British army are ten nominally Scotch, eight Irish, three Welsh and forty-three English.

In Boston there is one church to every 1,786 of the population, against one to every 1,363 of the population in 1810.

Baptist Directory.

STATE CONVENTION.

Rev. A. A. L. Cox, D. D., President, Batesville.
A. H. Long, Vice-President, Greenville.
L. F. Rainwater, Vice-President, Sardis.
Rev. T. J. Bailey, Recording Secretary, Jackson.
Rev. L. S. Foster, Corresponding Secretary, Jackson.
Rev. A. J. Miller, Statistical Secretary, Yazoo City.
W. T. Ratliff, Treasurer, Raymond.

CONVENTION BOARD.

Rev. H. F. Stokes, D. D., President, Vicksburg.
Rev. T. J. Bailey, Recording Secretary, Jackson.
Rev. A. J. Miller, D. D., Corresponding Secretary, Winona.

Rev. J. K. P. Cox, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.
Rev. H. F. Stokes, D. D., Vice-President of Home Mission Board for Mississippi, Jackson, Mississippi.

A. J. Miller, Vice-President of the Sunday-School Board for Mississippi, Yazoo City, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.
W. T. Ratliff, Raymond, Pres't.
Rev. J. L. G. Grew, Clinton, Secretary.

Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

CENTRAL COMMITTEE.

Mrs. J. W. Solomon, President, Meridian.
Mrs. W. R. Woods, Secretary, Meridian.

MISSISSIPPI BAPTIST PUBLISHING CO.
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PREMIUMS.

Until further notice, we offer THE BAPTIST, one year, and Mississippi Baptist Preacher, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and can be had for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.50 in advance.

T. J. BAILEY, Bus. Man.

You cannot afford to neglect any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons' Liver Medicine.

The Censor—One Sort.

Dear Bro. Searcy:

A man of your age and experience does not need to be told that there are whole acres of "editorial timber" lying around loose, already cut and dried, in this country, who think they know more about your business than you do or ever will. Some of them are men of some facility of "pencil shoving" and volubility of speech, and occasionally one of them shows up in our religious newspapers or conventions as one who would not be a critic by any means, but only wants to "set the pace" for religious editors and other writers, and to show them how it ought to be done. One of the peculiarities of these men, which they deem a virtue or proof of courage, is what they call "plainness of speech" or candor—that is, they say so; and that, while they love everybody, and especially the unfortunates they criticize, yet they are "no respecter of persons" and must "hew to the line, let the chips fall where they may." No doubt you have met a few of these acrid sweets, and I rather suspect some of them have been sent to you already as some sort of "messengers from Satan"—a thorn in the flesh to buffet you with, all that you might not become too much "puffed up." Some of these self-assumed censors of the religious press are, as I have heard, persons of peculiar experience, if not of rare fitness, for their special work. I have heard of one who was a lapsed preacher, who once set out with hopeful anticipation of rivaling all of his fellows in the divine art of preaching and did seem to run well for a little season, but for the lack of faith, moral stamina or some such something, was soon overthrown in the wilderness. He had just no patience at all with preachers who did not come up to his ideal standard in all manner of preaching excellencies, and so he wrote, and what shall be said of such a paragon of the quill who was supposed to evolve his smartest indictments out of a mental consciousness that longed for more "soul food" and "dignity" in our religious papers, when if his own reputation was a pointer to his true character, he was a fit and flaming illustration of that scriptural indictment of the inner and old man, now a man with a heart that is deceitful above all things and desperately wicked. But perhaps he himself had so long flattered himself with the thought of his superior excellencies that he did not "know it." But then it is said that such men

have been known to get their inspiration from the wine cup when that fiery fluid was red, if indeed it was not as Paul seems to have alleged against those crude Corinthian Christians, an over enjoyment of communion wine, surreptitiously obtained. At any rate it would seem that nothing short of an abnormal stimulation of some sort could produce such ornate effusions as is now and then seen in the papers. J. A. H.

Dear BAPTIST:

I appreciate your visits, trust you will continue to come. I enjoy the news from the brethren in all parts of the dear old State, and congratulate the brethren and you upon the advancement made in all departments of gospel and educational work.

In the "North Mexican Mission" we have had seventy-eight baptisms since January 1, 1899.

While some things, which are not as we would wish, weigh on us, still the work in many places is doing well.

Salutations to all the brethren. May God bless them all and you. Pray for us.

Yours in the work,
A. C. WATKINS.

\$100 REWARD \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Ju. 1-17

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CH₃ OH—O—H₂O—CH₂ O.
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CH₂ O is Formaldehyde gas—
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Catarrh of the Lungs,
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Cures the worst cases of
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HALF RATES.

THE ILLINOIS CENTRAL RAILROAD will sell round-trip tickets for the meetings named below at ONE FARE on dates named. If you contemplate a trip to either point, write for particulars.

GRAND LODGE ELKS.
St. Louis, Mo., June 18, 19 and 20. Good to return by June 29, 1899.

CHRISTIAN ENDEAVOR.
DETROIT, MICH., July 3, 4 and 5. Good for return by July 20, with an extension to August 15, 1899.

EPWORTH LEAGUE.
INDIANAPOLIS, IND., July 18 and 19. Good until July 26 for return, with extension to August 20, 1899.

GERMAN BAPTIST BROTHERS.
ROANOKE, VA., May 17-22. Good for return May 26, 1899.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH.
RICHMOND, VA., May 16-17. Good for return by June 3, 1899.

INTERNATIONAL CONVENTION
Y. M. C. A.
GRAND RAPIDS, MICH., May 22, 23, 24. Good for return until May 31, 1899.

Y. W. C. A.
ASHEVILLE, N. C., June 13-16. Good for return until June 30, 1899.

CUMBERLAND PRESBYTERIAN GENERAL ASSEMBLY.

DENVER, COLO., May 14, 15, 16. Good to return by June 15, at one fare plus \$2.

NATIONAL EDUCATIONAL ASSOCIATION.
LOS ANGELES, CAL., June 25 to July 8. Inclusive. One fare plus \$2 by direct routes; by additional fee can go one route, returning another.

A special party for most of these meetings is being organized, and will be personally conducted.

Summer excursion tickets will be sold from June 1 to September 30, good to return until October 31, at special rates.

L. F. MONTGOMERY, T. P. A.,
Jackson, Miss.

L. B. RODGERS, Agent,
Jackson, Miss.
till July 20

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. A. BELL CO., HILLSBORO, O.

Little Folks.

Dear Dr. Searcy:

I am a little girl nine years old. I have one little sister and one little brother. I have a little twin brother in heaven.

Enclosed find ten cents for Cuban missions.

I am your little friend,
ALMA KATIE KING,
Calvert, Miss.

Dear Dr. Searcy:

I am a little boy almost eight years old. Mama and my two little sisters are visiting Mineral Wells, Texas, and I am staying with my grandpa while they are away. Grandpa gave me a nice little pony and I ride him to school.

I send ten cents for Cuban missions. Your little friend,
FRANK KING, JR.,
Calvert, Miss.

Perth, Miss., June 14, '99.

Dear Editor:

Here is another little Baptist girl who feels interested in Cuban missions. So I send 5 cents. My papa takes THE BAPTIST and I enjoy reading it so much, especially the "Little Folks." This is my first letter, and if I see it in print I will write again soon.

With best wishes to THE BAPTIST and its many readers, I am,
Your little friend,
MAMIE BURCH.

Blue Mountain, Miss., June 13, '99.

Dear Dr. Searcy:

You will find enclosed one dollar (\$1) for Cuban missions from my Sunday school class. I wish I could give their names, but there are too many for that. They are a dear little band of boys and girls, and were delighted to work for this money for the Cubans.

With love and best wishes for Mrs. Searcy and yourself, I am,
Your friend,
SUSAN S. LOWREY.

Wish you had sent their names, anyhow.—EDITOR.

Bassfield, Miss., May 13, 1899.

Dear Dr. Searcy:

I am quite a little boy, and want to show the little readers (big ones too) that I can write a letter. Our home is out in the country, thirty-eight miles from the nearest railroad point. Ha! ha! won't my little sisters Ella May and Reid be surprised to see my letter. They think I am top little, or I reckon don't know "opuff" to write, but I am going to show them better. I have three brothers and three sisters. My eldest brother, James, is at Lumberton, Miss. My sister

Ora Ida has just returned from E. M. F. College at Meridian. We are all so glad to have her at home again. Enclosed find 5 cents for Cuban missions.

Your unknown friend,
ROBT. MAGEE BASS.

Bassfield, Miss., May 13, '99.

Dear Dr. Searcy:

We can no longer resist the temptation of joining the merry little band of correspondents.

We are two little Covington county girls. Our ages are eleven and eight. We enjoy reading the nice little letters which appear in your columns. We live away out in the "sticks" and find it pleasant indeed.

Our papa owns a large mill and also has a plantation. We have a sweet little pet, and as we think no one can guess what it is, we will tell you. It is our baby brother, whose head is crowned with golden curls and set with shadowing blue eyes—blue as the rain-washed skies.

Your little friends,
ELLA MAY & REID BASS.
P. S.—Enclosed find five cents for Cuban missions.

Dear Editor:

Here I come again. I will answer Bennie Jacob's question. The word God is not mentioned in the Bible in the Book of Esther. I see where there is a little boy who has one hundred and thirteen first cousins and would like to know who can beat that. I have one hundred and twenty first cousins. I would like to know who can beat that. I send five cents for Cuban missions.

Your little friend,
DAISY PARSON.
Smithdale, Miss.

The Fifth Sunday Meeting of the West Judson Association is requested to meet with the Camp Creek Baptist church and to participate in her Semi-centennial meeting which convenes on Friday, 3:00 P. M., before the fifth Sunday in July next.

Eld. Martin Ball (T. A. J. Beasley alternate), to preach at 11:00 A. M. on Saturday.

All the old people are specially requested to be present.

In behalf of the Fifth Sunday Meeting,
J. Y. TUCKER.

GUNNISON, MISS., June 19, 1899.

Dear Brethren in Christ:

This is a cry for help, for the amount of one dollar to help build a house of worship in Gunnison, Bolivar county, Miss. We are a handful of women, only sixteen members (all poor), thirteen miles from a Baptist church, and in a

The Monarch of Strength is



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Its strength comes from its purity. It is all pure coffee, freshly roasted, and is sold only in one-pound sealed packages. Each package will make 40 cups. The package is sealed at the Mills so that the aroma is never weakened. It has a delicious flavor. Incomparable strength. It is a luxury within the reach of all.

Premium List in every package. Cut out your Lion's Head and get valuable premiums free.

If your Grocer does not have Lion Coffee in his store, send us his name and address that we may place it on sale there. Do not accept any substitute.
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stronghold of Methodists. They have a church and services every Sabbath, and their best talent sent there.

We have paid one hundred and twenty-five dollars for a lot, and have a good title to it. Now we must have a church.

One dollar is not much to you but much to us. It is a cup of cold water offered in the Master's name. Won't you help us?
Done in Conference, June 5th, 1899.

MRS. MATTIE BUCKLEY JAMES,
MRS. MAE SEATON,
MR. WILLIAM ARNOLD,
Building Committee.

National Convention of the
Epworth League.

INDIANAPOLIS, IND., JULY 20 TO 23.
Queen and Crescent route will sell tickets for above occasion on July 18th and 19th to Indianapolis at the rate of one fare for the round trip. Final limit to return July 26th. An extension of the final limit may be obtained to leave Indianapolis on or before August 20th by depositing tickets with the Joint Agent at Indianapolis not later than July 24th.

R. W. BONDS,
Ticket Agent.
Geo. H. SMITH, G. P. A.,
New Orleans.

The Mississippi Baptist Convention.

This Body will convene in the city of Aberdeen on the 6th day of July, 1899, at 10 A. M., one week earlier than it usually meets.

The Mississippi Baptist Historical Society will meet at 8 P. M., July 5, 1899.
T. J. BAILEY,
Recording Secretary.

Obituaries.

Orra. C. Zeagler.

Died, at the home of her parents, near Gillsburg, Mississippi, June 19, 1899. Orra C. Zeagler, aged nine years, and daughter of Mr. and Mrs. Z. Zeagler. Her illness was of short duration.

After funeral services her little body was interred in the family cemetery. May divine comfort abide with those who are bereaved.

T. C. SQUILLING.

The....
Twice-a-Week Picayune

Mailed every Monday and Thursday morning, has been substituted for the WEEKLY PICAYUNE. Besides all the excellent features which made the WEEKLY so popular during the sixty years of its existence, NEW DEPARTMENTS HAVE BEEN ADDED. TELEGRAPHIC NEWS UP TO 11 O'CLOCK THE NIGHT BEFORE. ISSUE WILL BE PUBLISHED, and in every respect.

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The Twice-a-Week Picayune will contain 10 pages, making the total every week 20 pages, whereas the WEEKLY was only 16 pages, the price of subscription remains at the same figure.

One Dollar a Year.

The Picayune has made PERMANENT ARRANGEMENTS with the NEW YORK HERALD, by which all the SPECIAL TELEGRAPH SERVICE of that great of all newspapers is placed at our disposal for simultaneous publication, thus supplementing and often anticipating the Associated Press news, and insuring to the readers of both THE DAILY PICAYUNE and THE TWICE-A-WEEK PICAYUNE.

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New Orleans, La.

THE BAPTIST.

PUBLISHED WEDNESDAY,

Mississippi Baptist Pub'g. Co.,

JACKSON, MISSISSIPPI.

PRICE: PER ANNUM \$2 00
TO MEMBERS 1 00J. B. SEARCY, EDITOR
T. J. BAILEY, BUSINESS MANAGER.Entered at the Post Office at Jackson, Miss.,
as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. All notices are expected to be paid when the paper is ordered to be stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be accepted.

All communications on business, and remittances should be made to THE BAPTIST, JACKSON, MISS.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to state office from which and to which the change is to be made.

Do Not Forget.

Please read our rules on page 8 relative to obituaries. Every one, it matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

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500 Teachers and Students

By the Teacher's Best Friend School. It prepares them to successfully stand the Mississippi examinations.

A. ex-students recommend it. Four dollars pays for a four weeks' course by mail. You get ten written examinations with full answers to all examination questions.

Write to E. P. Gibson, at Safford, Mississippi, for full particulars.
June 10-4W

Dr. Judson translated the Scriptures into Burmese, but was then cast into prison and to preserve his manuscript, was sewed up in a pillow of cotton, and for months he pilloved his head on the Word of God.

EDITORIAL.

Expansion.

This word is made to do a great deal of service in these days, but it is a good word, and needs to be used extensively.

Expansion is the very opposite of contraction. The one means to enlarge, the other to diminish. Along one or the other of these lines we must go. There is no stand still point. The very earth on which we live is always moving, and we must expand or we must contract. The former means prosperity, the latter, adversity. Can we afford to contract? When this process begins there is no end till destruction is reached. This fact has been demonstrated. A little more than fifty years ago, as some degree of prosperity began to come to our American Baptist Churches, after the effects of the war of the revolution, and the oppression of Episcopacy in the union of church and State, under which our people had been fined, imprisoned and even publicly whipped. God most graciously opened the way for expansion through Judson and Rice. The former remaining in Rangoon Burma and the latter returning to America and stirring up our people on the great question of missions. Expansion and contraction faced each other in hot combat. The forces were about equal on either side. The battle raged fiercely. Churches were divided. Homes were divided, friends were divided. The battle was long and hot, but as the smoke floats away let us look at the results. The contraction party have almost ceased to live, only in history. Good, noble people they were, holding much vital truth, but their policy of contraction led them to interpret the scriptures in opposition to the potency of human effort. They were so much afraid of doing the Lord's work that they were unwilling to do their own. They made war on Temperance, Sunday Schools, Bible Societies, Mission Boards and Denominational schools. Where are they today?

The few of them that remain have monthly conference meetings, and annual Associations, at which they transact next to no business. Their number as given in the year book, churches 3,530, ministers 2,130, members 126,000. It is exceedingly doubtful as to whether their present membership were converted under their preaching.

Doubtless a large per cent of their membership were converted under the preaching of other ministers. So much for contraction.

But let us look along the line of expansion in our own ranks. Our fathers unfurled their banner with the motto, "Go, ye, into all the world." This stimulated to Sunday school work, to Bible translation and distribution, to higher education, to the leading position among temperance workers, to great activity along all lines of Christian work, especially to cultivating home fields and sending out missionaries to the regions beyond. We have had drawbacks. Not nearly all in our ranks are expansionists. They hold to the theory but are indifferent to the practice. They are loud for orthodoxy, but mum for orthodoxy. And yet the results of expansion with us have been wonderful. We have not full data, but enough to show our wonderful increase.

In 1784 there was but 1 Baptist in this country to 92 of the population. In 1810 we had 1 Baptist to 42 of the population. In 1840 we had 1 to 30. In 1860 we had 1 to 22, and to-day we have 1 to every 17 of the whole population.

In 1870 the Baptists of the United States, in round numbers, were 1,500,000, and our entire population was 38,000,000.

Now our population is some 70,000,000 and our actual membership, as shown by our year book, is 4,141,995.

The population of the United States has not doubled since 1870 by 6,000,000, and the Baptist population in that time has more than doubled in the United States by 1,141,995. We have seven theological seminaries, valued at \$3,500,000. We have fifty-one seminaries and academies, valued at \$3,000,000, and thirty-six universities and colleges, with property estimated at \$16,000,000. All this, to say nothing of our publications in books, tracts, pamphlets and newspapers. We have expanded to enormous proportions. But we must continue to expand, or decay will follow. We have scarcely entered upon the era of expansion and prosperity.

God has given us the numbers and the wealth. Will we go forward and glorify Him in the use of these sacred trusts, or will we shamefully withhold more than is mete, and let it bring on poverty? We have promised the F. M. Board an expansion of twenty-five per cent. Let the same expansion policy be carried into every department of our work, and may we

open the twentieth century with the grandest degree of progress that Baptists have ever made.

At the Convention held at Jackson in November 1850, the following is word for word, italics and all, the report of the committee. The adoption of whose report gave us Mississippi College:

"The Committee on Raymond and Clinton beg leave to report: 'That they have given the subject their most patient and earnest attention. The project of building up a college at Raymond, though commended, by many considerations, your committee deems impracticable because of the expense in which it would involve the Convention.'

Your Committee have had before them from another quarter, a proposition, which they submit to the favorable consideration of the Convention. The Trustees of the 'Mississippi College' located at Clinton, Hinds county, offer to relinquish to this body, the entire property and control of the College, unincumbered by a cent of debt, with the only condition, that should the Denomination fail to keep up a school on the property, it reverts back to the Trustees. The property is understood to be worth eleven thousand dollars.

It is recommended that the tender be at once accepted, and a Board of Trustees be appointed with authority to petition the Legislature of the State, for any amendment to the charter that they may deem proper—adopt their own by-laws, appoint Professors, and employ an Agent or agents to collect funds, etc. Provided that should they incur a debt, it be at their own personal risk; and that the Convention, as a body, shall never be involved in a pecuniary responsibility, on account of said College.

In conclusion your Committee recommends the following resolution: Resolved, That we commend this Institution, now adopted by the Mississippi Baptist State Convention, to the cordial sympathies and liberal patronage of our Denomination and the friends of education throughout the State. All of which is respectfully submitted.

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WM. JORDAN DENSON, Chairman.

NOTE—On the acceptance of the above report, the Convention referred the nomination of the Board of Trustees of said College to its own Board of Directors, whereupon that Board submitted the following nominations:

Benj. Whitfield, W. H. Taylor, M. W. Phillips, Lewis W. Thompson, J. B. Stiteler, D. O. Williams, George Banks, R. Cordill, W. J. Denson.

NEWS AND NOTES.

Benj. Whitfield, W. H. Taylor, M. W. Phillips, Lewis W. Thompson, J. B. Stiteler, D. O. Williams, George Banks, R. Cordill, W. J. Denson.

Bro. J. T. Longmire of Pelahatchie, made us a pleasant call a few days since.

Rev. Ben Cox, of the First Baptist Church, Little Rock, recently baptized a Congregational minister and his wife.

The contribution from the Jackson church for State Missions will round up something more than \$100, we are informed.

Dr. T. S. Potts of the Central Church, Memphis, has been voted a vacation and a trip to Europe. Happy pastor. Sensible people.

Dr. Gambrell says "the last dollar has been paid on the Decatur College." Texas is doing a noble work educationally. Other States ought to catch the spirit.

New Providence Sunday School, Amite county, collected \$5.30 on Children's Day and the same was forwarded by W. T. Causey. Good. Others ought to follow their example.

Dr. Timothy Dwight delivered his valedictory address before the Yale students last Sunday after having served as President fifty years. His words were touching—ly tender.

Another message has been found on the north coast, Iceland, from the Arctic explorer Andree. It says, "All well," but is dated July 11th, 1897. That is rather a "cold trail."

The Religious Herald tells of a church at Wilmington (Del.) which proposes to call a Methodist preacher as pastor, provided he will join a Baptist church. Are such tempting offers legitimate?

A telegram from Blue Mountain informs us that Dr. W. T. Lowrey has been sick since last Saturday, but was able to be up when the message was sent. We hope he will be all right and at the Convention.

Rev. C. L. Lewis thinks the Commercial and its like, are "sub-

servient to our greatest civil and religious enemy, Roman Catholicism." He thinks we ought to guard the literature that our children read.

The Picayune has its correspondent, Mr. H. H. Hargrove, now in England, visiting cotton mills specially with regard to informing the Southern people along this line of industry. Mr. Hargrove's letters will appear in the daily and semi-weekly Picayune.

Prof. W. H. Lanier, of Winona, has been elected president of the Alcorn A. & M. College by the Board of Trustees. He is a colored man of high culture and fine ability, and is a devout Baptist. We wish him great success.

Rev. J. W. Lee of Grenada, has gone this week to the South Eastern part of the State to spend some weeks in protracted meetings. He will be at Providence and Salem churches and perhaps others. He will be absent for a month.

Prof. L. T. Dickey will be at Clinton next year with Dr. Wharton in the Hillman Female College. He is a man of unusual sprightliness, and we predict that his services will be highly appreciated by both faculty and students.

Dr. A. C. Dixon, pastor at Hanson Place, Brooklyn, has under God brought the membership of his church in the last nine years from 600 to 1,370 members, and they are now erecting a building at a cost of \$200,000. He preaches "the old old story" to them.

Rev. E. Z. Simmons and wife have been spending some time at the home of his father, who now lives in Texas. Brother and sister Simmons have been Chinese missionaries now nearly a quarter of a century, and our people will be delighted to meet them at the Convention at Aberdeen.

Rev. W. A. McComb writes: "Last Sunday was a good day. Large congregations, \$75.00 for missions collected, one accession by letter. Sunday-school had 105 present. Interest growing. B. Y. P. U. held an enthusiastic meeting and added four new members." He promises to have the article we requested ready soon.

To show the feeling between THE BAPTIST and Rev. G. W. Smith of Houston, the founder of

the Pastoral Visitor we let our readers see the following from him: "In answer to your circular card of June 1st will say that it will afford me pleasure to work for THE BAPTIST in season and out of season. God bless the management and THE BAPTIST."

It would be amusing, if it were not serious, to see the hash out of which the Commercial Appeal serves up the notice of the meeting of the Board of Trustees to elect a successor to Dr. Whitsitt. It missed the time and the church at which the meeting is to be held, and also the grounds upon which Dr. Whitsitt resigned. Nobody ever made criticism on Dr. Whitsitt's Bible teaching that we ever heard of.

"We walk by faith and not by sight." All great achievements have been undertaken, stimulated by this truth. Columbus pushed his rude boats out into rough and unknown seas in the latter part of the 15th century and his faith was rewarded with the discovery of the new world.

Our missionaries have to navigate dark and stormy seas of difficulty by faith, but glorious success awaits them.

The Secretaries of the different State Boards meeting in Atlanta on the 28th, will very likely be present at the meeting of the Board of Trustees to elect a President for the Southern Baptist Theological Seminary. There will be present a large body of good men, and we hope that they will do the right thing. Our prayer is that the Lord may direct them.

It is not true that the Baptist Standard, and Dr. J. B. Cranfill as such, have been sued by Dr. S. A. Hayden. But Cranfill, Gambrell, Carroll and some twenty others or more have been sued as parties in the Texas Baptist State Convention for refusing Dr. Hayden a seat in that body. The suit is appealed to the Supreme Court. We sorely regret such proceedings among our brethren. But "all things work together for good to them that love God."

Over 5,000,000 gallons of petroleum, according to the Treasury Bureau of Statistics, are now produced annually in the world. Of this amount 2,500,000,000 gallons are produced in the United States, 2,225,000,000 in Russia, and the remainder is distributed among a dozen countries, Australia producing 87,000,000; Sumatra, 72,000,000; Java, 39,000,000; Canada, 29,000,000; Roumania, 24,

000,000; India, 15,000,000; Japan, 8,000,000; Germany, 7,000,000; Peru, 3,000,000, and Italy about 1,000,000 gallons.

We went with Rev. S. M. Ellis last Saturday and spent the Sabbath, preaching morning and night for his people in Terry. We were very much pleased with the Terry people. They have a nice new church almost completed, and steps were taken last Sunday to finish it. The architecture is modern, embracing convenience and beauty. It is supplied with elegant pews. They have a good Sunday-school and under the wise pastoral management of Bro. Ellis, they will do a great work. We dined with Bro. Halbert, but spent the balance of our time at the elegant home of Bro. C. Ellis.

If one man, under the blessing of God, could be the means of producing great joy in a city of Samaria, what ought a congregation to accomplish, composed of from one to five hundred members, and well organized for Christian work? And this is the very work which each congregation is called to do. Practical Christianity consists in producing great joy in town and city and country. This is the mission and calling of the individual Christian and of the congregation. Begin in your own home. Endeavor to be what Christ himself would be to those who are about you. Who are they who would gather about your coffin and weep, if you were dead to-day? Let it be your sacred duty to put just as much real joy into their lives as you possibly can while you live. And then work out from "Jerusalem." There are children to be trained, young men and women to be enlisted in the service of Christ, believers to be strengthened, the sorrowing to be comforted, the perishing to be rescued, the careless to be aroused. Enter upon this blessed work, and do it with your might; and you will be creator of a double joy—here upon earth, and in the presence of the angels of God in heaven.—United Presbyterian.

Gen. Ot's reports that the situation around Manila is not serious. That owing to the wet season they are not trying to make a vigorous campaign; that he does not want recruits. On the other hand Gen. Miles thinks heavy reinforcements should be sent. Some think that the movement of the army is but a factor in the next Presidential campaign. We want to believe better things of our government, and its chief executive.

Temperance.

Good Men Should Vote.

We know of no State in the South that rivals Mississippi in temperance laws and prohibition regulations. The great prosperity that has come to Corinth, West Point, Meridian and Hattiesburg, together with scores of other good intervening towns in that section of the State, and the fact that from Tennessee to Louisiana, on the line of the Illinois Central railroad, with the exception of the one at the little town of Cairo, there is not a saloon, speaks in thunder tones for prohibition in our State. At all these places saloons have been tried, and the towns failed to thrive; now you see signs of life and progress in all of them, and what is true of them is true of divers other towns all over the State. The old cry that we must have saloons in order that we may have prosperous towns, has been demonstrated in hundreds of instances in this State to be false. It is certainly true that the prohibition sentiment is largely in the ascendancy all over the State. It is unreasonable to suppose that a Legislature could be convened in Jackson that was in favor of prohibition, unless the good people all over the State held their hands supinely and let the active whisky minority elect the officers. We do not want to believe that this will be done. But we urge that every good man attend the election in his respective county and see to it that whisky men are not sent to the Legislature. Now is the time to act. It will be too late after the primaries are over.

Lincoln and McKinley.

When Abraham Lincoln was a young man he carried a raft of logs to New Orleans, La. After selling his logs he took a stroll over the city. In his rounds he came to a place where they were auctioning slaves when he saw them separating children and parents from each other, making merchandise of the negro, he said, "if I ever get a lick at that I will hit it hard." Mr. Lincoln was a good man. His paramount object was to save the Union and the South lost a friend in the death of Mr. Lincoln. He was a hater of slavery but was never an abolitionist until abolition became constitutional. He issued his proclamation January 1st, 1863. This much for a man with strong convictions.

When Hon. Wm. McKinley was a presidential candidate of the Republican party, he was receiving the rental of two saloons and the foulest saloon boss in Ohio was a power in the campaign. The Voice was very severe on him. He stood so well as a Methodist I thought the Voice was too hard on him. He was elected and he felt under obligation to the saloon men for his election and while he has had it in his power as Commander-in-Chief of the Army and Navy to hit the saloon hard and banish the army canteen, and he has been petitioned to do so by thousands upon top of thousands of good true men and women, yet for political influence he was afraid to antagonize the liquor power.

Now since the opinion of Attorney-General Griggs on the law abolishing the army canteen is a disgrace to the legal fraternity and an outrage on the Congress of the United States and the American people, and since it is only an opinion and not a court decision, it is not binding on the President, he should rise above the saloon and have the law enforced.

The next Legislature should give us statutory prohibition and submit a constitutional amendment to be voted on some time in the future. Enact a law making it prima facie evidence in a mayor's, justice of the peace or circuit court that any one having a United States privilege license is evidence sufficient to convict of illegal selling of intoxicants and make it a felony to engage in the illicit sale of intoxicants, and make it a felony to engage in the traffic without license.

The Brewers in convention endorsed the canteen and said canteen helps morals. The prohibition movement was declared to be founded on hypocrisy and unsupported by intelligent public sentiment.

They say that prohibitionists will support men for office that are in sympathy with their hellish traffic in the souls of men. It was John B. Finch that said, "that no lawmaker could be expected to do right, so long as good people voted for him when he did wrong." The saloon could not live twenty-four hours but for the negligence and influence of the twenty millions of church members in this country. Look well to the character and morals of the man that you cast your vote for in the coming election.

A man of loose morals, or is in sympathy with the violation of laws will never help to enact righteous laws, or enforce those on the statute-book. W. H. PATTON.

MOZLEY'S LEMON ELIXIR

REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

Mrs. ETTA W. JONES. Rarkersburg, West Virginia.

MOZLEY'S LEMON ELIXIR

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; took seven bottles and am now a well man.

HARRY ADAMS.

No. 1734 First Avenue, Birmingham, Ala.

MOZLEY'S LEMON ELIXIR.

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles, and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. Mrs. E. A. BEVILL. Woodstock, Ala.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggist. Prepared only by Dr. H. Mozley, Atlanta, Ga.

"The Salt of the Earth; the Light of the World."

W. A. HAMLETT.

This couplet sets forth in a striking way two attributes of Christians—"Salt" and "Light." The pronoun "Ye" is emphatic both on account of its repetition and also being found in the original.

"Ye are Salt; Ye are Light." Only Christians can possess these attributes. No other religion is capable of placing such distinctions upon its followers. It is to be noticed that a different word (*Ge*) is used for Earth from the one used for World (*Kosmos*). These are radically different and correspond to the Latin words *Terra* and *Mundus*.

Now *Terra* (or *Ge*) is the planet upon which we live; it is the ground, the land. In connection with this, Jesus says Christians are "Salt"—Salt of this Earth. The peculiar property of preservation is stored up in salt. Meat is salted to preserve it. Thus our Master substantially says "As salt preserves meat, so do ye preserve the earth." Ye are the Salt of the Earth. In the words of an eminent preacher—now alive—"This earth would have been cracked open long ago, had it not been for the Christians living on it." The earth owes its preservation to the presence of God's children. They are the Earth's Salt. Behold a parallel in Old Testament history where it is said God promised to spare Sodom if ten righteous persons were found within her borders (Gen. xviii. 32). Thus it can be seen why the earth has not yet been destroyed. Shall we not say it is for the elect's sake?

Now as *Ge* (or *Terra*) means Earth, so does *Kosmos* (or *Mundus*) mean the inhabitants of the Earth. "Ye are the Light of the World," (i. e.) a light to the inhabitants—the people.

The people of this earth are in darkness. Not Mississippi but the world. And Christianity is the only power capable of dispelling the night. "Ye are the Light of the World." Every follower of the Lamb has it within his power to point benighted souls to Him who taketh away the sin of the World. On the brink of His departure Jesus said "Ye are the Light of the World," thus knowing His followers more than tongue can tell. For the position equals the one He occupied when saying of Himself: "I am the Light of the World." If such responsibility (that of being a light) was to Jesus a fearful Gethsemane how much heavier should it weigh on us! But do we feel it, realizing the work of Jesus rests on us?

"Light of the World." Oh, Brethren, how much darkness do we dispel? Very little at home, do you say? Then—how much less abroad!

Every citizen of the earth should see a light, to them a heavenly guide, and the duty of holding up that light is encumbered upon us. "Let your light—shine." And I, if I be lifted up, will draw all men unto me."

"Salt of the Earth—Light of the World." A conjunction of these two clauses will show us that we are Salt of the Earth in order that we might be Light of the World. We preserve the Earth that we might save the World. Salt, in

order that we may exercise our light. For if there were no preservation how could there be a saving? God has spared the earth thus far. His people have thus been salt to the earth. But shall we stop at that?

Jesus says we are Light as well as Salt. Shall we preserve and not save? God forbid! Every day which marks a delay in the destruction of the earth, should be an incentive to Christians to work the harder. Preserve and Shine is the two-fold duty of every Saint of the Lord. Let us use the divine prerogatives, for Jesus' sake; and as God spares the earth for the sake of Christians living on it, let us take advantage of the respite of law, in order to be ministers of grace. "Salt and Light!"

Then, brethren, Brother Rowe will not be so perplexed, and Brother Willingham will not have such a burden.

May the Spirit abide in us in such a way as to cause us all to work toward that time when the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Final Report of the Building Committee of the First Baptist Church.

To the Members of the First Baptist Church, Jackson, Miss.

Dear Brethren—In the spring of the year 1889 it was proposed that this church build a new house of worship on the site of the old, and a meeting was held to devise ways and means to do this. Pending the consideration of the subject the Mississippi Baptist Convention met in West Point, and a number of the representative men of the denomination met at that time and place and insisted that it was due to the denomination that a church building should be erected at the Capital that would be a credit to the 80,000 Baptists in the State, and proposed that instead of this church, with its own means building a house to cost \$12,000 on the old site, that the brethren of the State be allowed to contribute to aid in the erection of a house to cost \$25,000 and on a new and more central location. This proposition was accepted by this church, and a committee was appointed by these brethren to act in concert with a like committee from this church in selecting a plan and location. This committee was composed of J. B. Gambrell, E. B. Miller, W. A. Mason, Capt. John Powell, J. L. Johnson, W. T. Lowrey, and J. T. Christian. The committee from the church con-

sisted of H. F. Sproles, D. Shelton, F. H. Gullledge, B. W. Griffith, L. F. Chiles, R. M. Dameron, Jno. T. Buck, T. McClelland and F. R. Carlos. This last committee has had many changes since it was first appointed, only two of the original members are now on it, four have removed, and one, Brother D. Shelton, has gone home.

Very soon after these committees were appointed a joint meeting was held, and the present site selected and purchased for \$3,500.

The church committee was then constituted a building committee, with authority to select a plan and prosecute the work.

The plans and specifications are the work of Messrs. L. B. Valk & Son, of New York. The foundation was put in by Mr. H. M. Taylor, of this city, and cost \$3,000. Subsequently the contract for completing the building was let to Mr. J. F. Barnes, of Greenville, Mississippi, for \$25,133. Mr. Barnes put the building under roof, when some differences arose between him and the committee which resulted in his giving up the contract. The committee then made a contract with Mr. Taylor to finish up the Sunday-School rooms for \$3,006; and afterwards he finished the Auditorium for \$2,500.

From the books left by Brother Sproles, former Chairman of this Committee, and collections made since he left, we submit the following statement of collections and disbursements:

| | |
|--|--------------|
| Amount received from sale old church..... | \$ 1,500 00 |
| Amount received from Kell's bequest..... | 1,000 00 |
| Contributed by Jackson Church..... | 7,396 76 |
| Money borrowed by church, January last | 3,000 00 |
| Amount contributed outside of Jackson, (including loan of 11,000)..... | 20,791 15 |
| | \$ 35,687 91 |
| Amount paid for lot..... | \$ 3,500 00 |
| Amount paid for building..... | 26,184 00 |
| Amount paid for glass..... | 1,538 60 |
| Amount paid for heaters | 585 00 |
| Amount paid for seats for S. S. rooms..... | 267 54 |
| Amount paid for seats for auditorium..... | 1,300 00 |
| Amount paid for insurance..... | 230 00 |
| Amount paid interest..... | 1,709 00 |
| Amount paid for light fixtures..... | 191 00 |
| Amount cash on hand..... | 182 76 |
| | \$35,687 91 |

The carpets for both the Sunday

School rooms and the Auditorium, were furnished by the ladies of the church, but this committee is not advised as to the cost. The Society of "Jewels" paid for the pulpit furniture, this item is included in the statement given.

With report and statement this committee closes its labor and fraternally asks that it be authorized to turn the funds now on hand over to the church treasury, to be used in the payment of a debt now on the church, and after a service of ten years, involving much work and more anxiety, that it be finally discharged.

Fraternally submitted for the Committee, Jno. T. Buck, Sec. and acting Chairman.

If "Out of Sorts", Cross and Pcevish, take Dr. M. A. Simmons' Liver Medicine. Cheerfulness will return and life acquires new zest.

MOBILE & OHIO R. R.

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Elegant Vestibuled First-Class Coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibuled Pullman Palace Sleeping Cars with Drawing Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla. E. F. POSEY, General Passenger Agent. J. T. POE, Gen'l Traffic Manager, Mobile, Ala.

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Church Roll and Record

A Minute-Book with Indexed Membership Roll pages, Articles of Faith, and Rules of Decorum as held by Baptists. \$2.25. A Choice Collection of Old and New Hymns for Prayer Meetings, Sunday Schools, etc.

Evergreen Hymns

15 cents each. Address, R. G. CRAIG, 39 Union street, Memphis, Tenn. Jan 25-6m

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL, Sole Manufacturer, P. O. Box 218, Waco, Texas. For sale by all druggists.

READ THIS. Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS, Ass't Chief Police. Feb. 25-12m.

FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State. Gulfport will soon be

Connected With Jackson By Rail.

This will bring it into direct communication with the great West and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively,

Is Advancing Constantly and will soon be "out of sight." Invest while it is in reach and make some money while you can.

Write to me or come to see me at Hattiesburg, Miss. L. E. HALL.

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WOMAN'S WORK.

CONDUCTED BY MRS. F. SEARCY, JACKSON, MISS.

We regret that the announcement of representation of Woman's Union at the Convention was so mixed last week.

Basis of representation: Con. Central Committee. All Vice-Presidents. Each Missionary Society is entitled to one representative.

Let us once more urge that all Societies send their reports to Mrs. W. R. Woods, Memphis.

May the Lord be with us in that important meeting, and that great work may be planned for the advancement of the cause of our Redeemer.

The name of Dr. Edward Judson, of New York, has been mentioned in connection with the presidency of the Southern Baptist Theological Seminary. Dr. Judson is in many respects one of the strongest men in the Baptist ministry, and the Church would be fortunate indeed if they could secure his services as President and teacher.—*Baptist Worker*.

Some Day.

Leave it with God. In the dark night, Heavy with clouds, storm and rain, Will spend its force, till day's sunshine Will gladden life and hope again. Engird thyself with the vine, And thou shalt learn purpose wise; That which thou canst not define May prove a blessing in disguise. Leave it with God: Some day thou'lt find The answer to His hidden plan. The things that seem useless—upkind—Some day thou'lt see and understand. MOYSELLE ANDERSON.

Vicksburg, June 20, 1909.

Work Among the Negroes.

Work on the cooperative plan has been done in Missouri, Kentucky, Georgia, South Carolina, North Carolina and Virginia.

A hundred million of their kindred on the dark continent await their coming. In the good time the voice of God will be heard bidding them go forward. Then they will return to the land of their fathers and fill Ethiopia's outstretched hands with the blessings of salvation, and a multitude of tongues with the praise of the Lord. It ought to be a matter of profound gratitude to God that He has made the Baptists of the South instructors to these people, who one day will lift degraded Africa from her long night of barbarism into the light of gospel day.

From New Providence.

Yesterday was a bright, happy day for the children of our Sunday school. For a few weeks previous we planned to have Children's Day on the third Sunday. We used the programme, with a few additions, sent out by the B. P. S. The children did so nicely, proud were their fathers and mothers.

The address by Hon. W. I. Causey was so good; we wish every boy and girl in the whole State could have heard it.

The music was inspiring, with Miss Maude Mayhall at the organ, Mr. Andry Toler with his cornet, Mr. W. A. Mayhall and little Bill with their violins, and Mr. C. S. Jackson leader of the choir.

In the afternoon a collection was taken up by Master Bennie Causey and Little Miss Evie Jackson. A handsome little sum was realized.

We believe every one went away feeling better by having spent a Sunday with the dear little children—thus encouraging them to become useful men and women. O! the possibilities wrapt up in the soul of a little child.

We have a good Sunday-school which meets every Sabbath. Hon. W. I. Causey is our Superintendent.

Bro. E. Gardner preaches to us on the second and fourth Sundays. He is much loved by his people down here. A great preacher is he. His influence will live long.

THE BAPTIST is so full of good news. It has found its way into many homes, and a welcome visitor it is. When we read Dr. W. T. Lowrey's communication's we live for a few brief moments in the dear old College hall, listening to his morning talks.

Success to THE BAPTIST.

Truly,
MISS GERTIE TOLER.

COLUMBIA, Miss., June 24, 1899.

Dear Sister Searcy:

Tho' the weather is very inclement I will "venture out" with a "small bundle" of thoughts which no doubt will reach you quite dry, and I fear you will scarcely pause long enough to untie the cord, tho' it is tied in a "love-knot," and so it may not find a resting place on your page that has undoubtedly grown so familiar to many, as it has in our little home.

As we read the thoughts of others we think interchange of thought should "make the world akin," for they are truly a "touch of nature," and how rapidly thoughts can travel, over hill and dale. On the hill-top where all is

bright, in the valley where "sometimes the shadows are deep," for but few of us have not "passed under the rod," but we can look up higher than the hills—can look to God. "Look and live" in the blessed assurance that "sometimes when life's lessons have been learned and sun and stars forever more have set"—"all will be well," that the bereavements we have had here were for our good and that the hand of God, our greatest consolation, was in it, and we can say "He leadeth me."

We give so little thought, most of us, to the things our minds and hearts should dwell upon, that would keep us nearer to God. The sweet duties that call us hither and thither unconsciously draw our minds and hearts from the source from "whence all blessings flow." We should pray more. May I be pardoned if I give one instance, which, perhaps, may be too personal. While busy a few days ago (and somebody's husband and father being away) I heard a little voice saying "more pay, mama," and there were two dear heads at the table, bowed, waiting for "mama" to "pray." It was a sweet reminder and I thought it should always be more prayer. Prayer of thanksgiving as well as petition.

Were you ever occupied when you felt you would like to sit down and meditate and pray, but other duties you love called you on, and you would scarcely frame the prayer in your mind, but then would come the thought that God knows all without telling Him, and just asked Him to help you. He will do it. He has done it. What a sweet experience it is and how helpful and restful, for we all sometimes grow tired physically, though our hearts may not be tired; but all Christians know "God is our refuge and strength," and the example of such seasons of prayer would have a lasting influence on the unconverted, and how thoughtful we should always be.

O, the neglected opportunities! But surely God will, in His own sweet way and time, answer the prayers and they will bring results though we can not recall the opportunities, but the hand must always be ready. It is so often needed.

How refreshing and encouraging it is, even the kind hand of a stranger. It is one of the "oases in a desert" to find the hand of welcome extended you when far from those you know and love. How much depends on it. It may win a soul for our Father's kingdom or drive one away.

Only put our loved ones in a "strange land," even in as familiar place as a Sabbath school should be to all, and you will know how it will draw us on, or one might quietly slip out, an opportunity is lost. God helps us to always "work, watch and pray" till the Master comes, but I feel as though I have scarcely reached the "thread" of my thoughts, though I know I am wearying your kind heart with these thoughts, so I must close, but first I must say, please tell Bro. Searcy I almost envy THE BAPTIST. It can do so much good. And then, only think, each week it visits some of the dear homes I know and where I would "love" to go. But if any of those should chance to read these lines, may I say to them, there is still, and always will be, this heartful of love for them, and for whom prayers are often wafted to the throne of God, and to the new or unknown friends, may our Father bless you all and God-speed THE BAPTIST on its mission of truth and labor of love.

Your sister in Christ,
HATTIE B. MATHIS.

Chow Chow.

Speaking from earnest observation this conclusion is inevitable: The churches are suffering from too great development of the sensational side of religion at the expense of the practical. It is true that a religion that can not be felt is not worth having. Vital religion is always heartfelt. Men and women are urged to become religious in order to escape hell and gain heaven. That's all right. But they ought to be urged to give their lives to God because he needs them to labor for Him in the salvation of the world. People never backslide who are fully engaged in work, "in His name." People almost invariably backslide who do little, and depend upon their state of feelings as a gauge of spiritual life.

Satan is the author and maintainer of schisms and religious quarrels. By these he is paralyzing the power of God's people for good. "Be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap." No wonder the effect of the gospel on the world is so meager as compared with its primitive conquests. With a united people its power would be pentecostal. It is the unhallowed divisions among us above everything else that occasions the great dearth.

Sr. C. L.

There are 340 turpentine distilleries in the State of Florida.

The Hour Is at Hand! Strike!

BY S. M. ELLIS.

There is no department of the Convention's work that stands in greater favor with our enlisted hosts than that of State Missions. And there is no other department of missions that has made the splendid record of our State work. The State Board has made history; and such history, in the work of organizing and developing our people, as will always afford Mississippi Baptists pride and satisfaction.

But this Board is yet in its expanding usefulness. Its mission is to aid the feeble as well as to supply the destitute. Its charter is not limited as to time; its lease of life is not to be circumscribed by the calendar, but till the Master comes. There remaineth yet much land to be possessed. A great work is still in hand, and the hour is at hand for a rallying to their urgent call. The annual recurrence of the Board's crisis is again upon us. This is due to no mismanagement, that the last days of the conventional year must be characterized by strenuous efforts in behalf of State Missions. In the ordinary division of the conventional year, giving to each department of our benevolent work the right of way during certain seasons of the year, the limited space of time between the Southern Convention and our own State meeting falls specially to our Board for pressing its claims. In this critical hour with State missions, let us face the urgent situation.

But what shall we do about it? That somewhat depends upon what we have done, and more upon what we can do. To the last day of the closing period—only a few more days—let us, one and all, lend a liberal helping hand. This is our work, and the Board is our agent to direct and superintend this field of missions. They were instructed at the last convention to undertake as far as possible a larger and more extensive work. Receiving the instructions in good faith, and relying upon the churches to stand by the good work, the Board now appeals to us to make good our instruction, and their performance of them in the one effectual way—the providing of the necessary means. We must do this or be untrue to our faithful servants. How much less than a glorious Convention will the coming assembly prove to be if this grand old Board of Missions shall be unable, in the round-up, to render the promised help to the toiling missionaries they have sent

out into the many destitute fields. Let us make sure of a great and good meeting at Aberdeen by every one taking with him the Divine approval, "Well done, good and faithful servant."

Remember, the seal of a magnificent success has already been placed upon Foreign Missions and Home Missions. We are about assured that our indefatigable President Lowrey will show up the College at the Convention as "out of debt." Bro. George Whitfield will be able to tell of a good year's work for ministerial Education. So there remains Home Missions for us to be anxious about. Brethren, come to the rescue. Let every church that has not yet liberally responded make the one remaining Lord's day—the first Sunday in July—a great day for State Missions. There are hundreds of our churches that might, if they will, make liberal offerings to our Lord for this great work on next Sunday. And there are numbers of other churches, ever faithful and ready to help, might glean for State missions on that day.

This done, and there will be no debt. Take up the collection. Take it in Christ's name. Make the offering to Him, remembering that He has said, "Give, freely give"; "Give, and it shall be given unto you."

Rome Wants to Rule.

Romanism has had full sway in Spain and all her provinces for hundreds of years. The morals and manners of the Spanish speaking people are a test of what Romanism can do for a people where it has absolute control. Now that the tyranny of Spain is broken from the people of Cuba and Porto Rico, and religious liberty is allowed, as in America, Romanists are seeking control of these people again. We commend the following from the *Central Baptist*:

What shall be the attitude of our government toward the Roman Catholic Church in our new island possessions? This is a question asked in fear and discussed in trembling by the editor of the "Western Watchman." After all his criticism of our administration and our army and after continued brutal abuse of the natives, of Cuba especially, that editor grows pathetic in his plea that his church be protected in continuing its power over those peoples. He says the people are but "partly civilized, and the civilization they have is bound up in the faith taught them by the missionaries." With singular frankness he admits that "the church was a copartner with

Spain in the government of those peoples. She ruled, Spain reigned. The Bishop and the heads of many ecclesiastical establishments exercised a great deal of civil jurisdiction. To wrest it from them at the present time would be to take away the few props society rests upon in those parts." It is further insisted that they will never accept American rule unless the church goes security for this country's good behavior. It is not ours to defend the President or Congress in their undertakings, and we have no policy to advocate as to the future relation between this country and the islands. But these quotations which we have made betray a singular confusion of facts and entire hostility to the American idea of freedom. The chronic rebellion in the Philippines was a protest against the tyranny of the Monks, who administered Spanish oppression and who held a cruel rod over the people. As partners with Spain, the Monks had vast estates and a power of taxation that would delight a Shylock, and their cruel course drove the natives to desperation. With no idea of national honor except that displayed by Spain, and no conception of a religion beyond that of these despotic Monks, it will be a long time before the Filipinos believe there is honesty in government or righteousness in religion. As to the church standing security for the political intentions of our country, these oppressed foreigners openly decline to accept such security. It is folly to ask the frightened flock to accept the lion as a protector.

After hundreds of years, those islands were still in barbarism except in a few towns where foreign trade brought to them a glimpse of freedom and where a chance newspaper from enlightened lands told them that the curse of priestly control was not universal. When our neighbor says "Spain exercised her sovereignty through the confessional" he admits that the confessional was a part of the system which cursed the islands these centuries and leaves them today incapable of self-government and therefore incapable of understanding the motives of enlightened nations. As a matter of fact, the editorial to which we refer is a circuitous plea for our government to confirm the Monks in the possession of all their ill-gotten property, establish them in their power of taxation, and then forbid the entrance of missionaries and Bibles into these territories. Protestants ask nothing more than the privilege of enjoying there the freedom of our own land in the

propagation of the Gospel, in circulating Bibles, in preaching the Word, and in leading men to exercise their God-given right of choosing their own faith and the entire separation of church and State. It is against this well established policy that Romanists are loudly protesting.

From Booneville.

Editor Baptist:

Our meeting closed last night, when eleven persons were buried with Christ by baptism. Two others stand approved for baptism and others yet will join. Several joined by letter.

As an evangelist, Rev. G. R. Cairns helps the pastor. His preaching is Scriptural and his tact is superb. There is less objection to what he says and does in the pulpit, on the streets and in the homes than any man I ever had with me in a meeting. This is his second meeting with me, and it was a blessing to pastor and church. We thank God and take courage.

Brother Cairns left Saturday morning for Sulphur Springs, Texas, where he goes to help a Mississippian hold a Texas meeting. May God bless them with a gracious revival.

E. E. THORNTON.

Booneville, June 26.

LENA, Miss., June 23, '09.

Dear Brother Bailey:

The committee on hospitality at Lena, desire that you make known through the columns of THE BAPTIST, that all brethren and friends who expect to attend the Ministers Institute conducted by Dr. Venable, at this place, beginning July 25th, lasting ten days, will please forward their names and address at once to the undersigned, that homes may be assigned.

Entertainment or course will be gratis. We are 18 miles north of Forest. Can reach us by telephone either from Canton or Forest.

All invited.

Very humbly your brother,

A. L. MORRIS.

We are living in perilous times. Troubles on every hand, financially, socially, religiously and politically. Municipal, state and national governments are convulsed with problems too deep for them. Organizations, clubs, cliques, orders, combinations and trusts are the ruling elements of the present time. Faith in God, His Son, His Word and His church are things we read about and hear of, but see so little of that we look back and not "up" or forward to see.—*Baptist News*.

HOME READING.

"Just a little token," said a good sister as she gave to an overburdened worker a basket of fruit and flowers. It seemed to the giver little, but to the recipient it was of priceless value, because it came in an hour of discouragement and trial, in an hour of physical pain and weakness when faith's sky was overcast with clouds. We do know, all of us, that He who notes the sparrow's fall cares for us even to the numbering of our hairs, but we have fainting spells, and then we need the touch of human sympathy. Blessed be God there are always wanting men and women to be fitted as angelic ministrants, who come, (I verily believe they are sent of God) to minister to and strengthen us for the cross and the climb of life's Golgotha.—Searcy.

A real Christian will be a true lover of the Bible. There is scarcely a better test of the novel or the newspaper than the place of the Bible on the table or in his mind; then it is clear that the world has taken the love of God in his heart. If a man's Bible be clean and bright and unsullied by use, undefiled by contact with daily life, his soul is true.

There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, and interesting, has good cause for alarm. The neglect of it springs from coldness of affection toward the Lord and dislike of His rebukes.

Whoever wants to grow in grace simply must study the Bible. It is the way to the stability of doctrine, so as not to be carried about with every wind of opinion.—*Christian Standard.*

A story is told of a man who once asked an Eastern king if he could tell him how to avoid temptation.

The king told the man to take a vessel brimful of oil and to carry it through the streets of the city without spilling a drop.

"If one drop is spilled," said the king, "your head shall be cut off." And he ordered two executioners with drawn swords, to walk behind the man, and to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful

and returned to the king without having spilled one drop of the oil. Then the king asked:

"Did you see any one whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin.—*Selected.*

"Like the Leaves of the Tree, Always Right Side up."

R. A. COOPER.

Among the few passengers on the train was the consumptive form of a once strong man. On the seat to his rear were his two little motherless children, whose clothing told unmistakably that they were poor.

I wanted to speak to him but the roar and dust of the train made it difficult for such a one to speak. So we travelled on in silence. At length he called on his little boy to adjust his window blind, which, being too much for the little fellow, I offered to adjust. This service seemed to embolden him, and drawing from his pocket a paper certifying to his good citizenship and industry until his health broke, also commending him to the public charity, he asked an alms.

I passed down the aisle with his certificate and a small contribution was made. He seemed so grateful I meditated as to what I might do to further relieve his wants. My eye turned to the motherless children and then to the sinking father. Oh that I had home and money to offer, so that he could know that he and his would want no more. But I had neither.

I then thought of the hope of glory which God had given me through Christ Jesus my Lord, and how He had granted me the privilege to offer it without money and without price.

That I might offer it to him, I moved close and asked, "Are you a Christian?" He returned his face towards me while from his sunken eyes a stream of light was flowing, "Oh yes, my papers are all fixed up—that was all settled before I got sick." And with many other words he assured me that that hope was his comfort and his joy.

Finally I asked, "What church do you belong to?" He gave me a bewildered look as if afraid his answer might not please me, for he knew me not, and said that he was converted in a missionary

Baptist meeting but had joined the Free Will. "But," said he, "it is not the church you join but the Christ you trust, who saves. He who puts his trust in Christ is, as to his salvation, like the leaves of the tree—always right side up."

The train whistled, his station was called, and we parted to meet no more on earth. He had not spoken a word above a whisper, but he had told a tremendously great truth. "He who puts his trust in the Christ is, as to his salvation, like the leaves of the tree—always right side up."

Dear reader, have you this kind of hope? There are some who are without God and without hope and they know it. There are others who have not this good hope, and who, alas! do not know it. Under the spell of some magnetic speaker or under the glow of some enthusiastic meeting, they experienced some sort of sympathetic feeling which they took for "a change"—the change of which our fathers spake when they talked of looking away from self to Christ. Such professors usually do not enjoy preaching unless it be of the same magnetic or sensational kind. All meetings are failures to them unless they reach a like pitch of excitement. Hence the pastor is dry and the prayer-meeting dull. When they have such preaching or meeting, they sometimes speak of having their "hopes renewed." Their faith is in their so called change rather than in the Christ.

There are some who "resolve to join the church and keep its rules." They are safe as long as they are keeping the church rules, but when they break such a rule they are lost until they get renewed by another resolution as good as the first.

These have a great deal of trouble, and often question as to whether religion pays or not. They trust in a "regulated life," and not in the goodness and mercy of God. But he who puts his trust in the Christ is, as to his salvation, like the leaves of the tree—always right side up." Always ready—kept by the power of God ready to be revealed at the last day.

"Oh what a blessed hope is ours, While here on earth we stay, We more than taste the heavenly powers, That anti-date that day."

Kind reader, if ye have this good hope, happy are ye. If ye have it not, let not the cry of "heresy" or new doctrine on the one hand, nor of "fogyism" or back number on the other, hinder you. In him is life, and there is life in none other for there is no other name under heaven given among men whereby we must be saved!

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Clinton and Jackson.

I am due an apology for my last letter. It was too long—long enough for two. But, on the other hand, I must protest against the printer this time, for making a "Rev." of Bro. Hickman, and converting the "knitting" mill into Kentucky mill, and, never mind about anything else.

By the way, I would suggest to correspondents moderate brevity in expression, and short paragraphs. And while I am at it, would remark that news about the churches should state where they are, as there are many of the same name. This is not intended as criticism.

It may be asked why I say Clinton and Jackson. My answer is, I visited Clinton first. Lack of definite information caused me to miss all the entertainments except the graduation exercises. The joint commencement exercises was a capital idea and was a grand success. Our good brother Editor will give a full report.

Clinton is by no means a new town. About the middle of the "thirties" it was a place of importance, containing some thirty stores on the then public square, in front of President Webb's residence. Neither stores or square are there now. In those days Mississippi College was instituted; under control of the New School Presbyterians, at least as early as 1840. The control of the property was turned over to the Convention at Jackson, 1850.

Wednesday night, being in Jackson, I attended the prayer meeting of course. It is my custom and I think all our visiting brethren should do likewise. Pastor Yarbrough was pleased to greet us visitors and kindly showed us the newly finished audience room; it is a gem. We were also courteously received by the other brethren.

Thursday it was our pleasure to attend the closing exercises of the Jackson Graded School; which were quite interesting. There were thirteen graduates—only two boys—who acquitted themselves well. Superintendent Hardy was happy and with good reason. Among old Meridian friends met were Mrs. Julia Hunt, William Miller, Mr. and Mrs. Curtis, and Mrs. Mollie Miller Payne. Of course I was at the BAPTIST office, finding the editor, the general manager, wife and son, with Mrs. and Miss Lott, etc., very busy with the mailing.

L. A. DUNCAN.

Meridian, June 17, 1899.

Rev. T. C. Schilling

Dear Bro. Searcy:

I see from last week's BAPTIST that Eld. T. C. Schilling, of Gillsburg, has resigned the care of Gillsburg church with a view of following God's will in locating in some other field of labor. As we have been co-laborers for ten years on all lines of church work, and thus having an opportunity to know Bro. Schilling in his real worth I feel like writing a few things which should be known and said of a faithful minister of Jesus Christ.

Bro. Schilling has been preaching sixteen years in this section of the Lord's vineyard, and today has more influence in his field than any other man could possibly have for some time. And this is a very good indication why he should remain still longer in his same field. He is what I would call a first-class preacher of the gospel. Wise pastor and an excellent man all round. He has put the *Foreign Mission Journal* in thousands of homes. Placed our State paper before the people at nearly every service. He is in line with the denomination's work in all its phases. He has done a good work from an educational standpoint. Been connected with Gillsburg College as trustee and teacher, for years. In other words, wherever it pleases God to direct him he is going to be found faithful. I am glad that I have known Schilling, and should, in the providence of God we be separated in fields of labor I shall look back with pleasure when we together did some humble work for God.

J. H. LANE.

International Convention Baptist Young People's Union of America.

RICHMOND, VA., JULY 13TH-15TH.

For above meeting the Queen and Crescent route will offer for sale on July 11th, 12th and 13th round trip tickets to Richmond, Va., at a rate of one fare for the round trip, final limit to return July 31st. An extension of the final limit may be obtained to leave Richmond not later than August 15th, provided tickets are deposited with Joint Agent at Richmond prior to July 28th.

R. W. BONDS,
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Obituaries.**Death at Cherry Creek.**

On the evening of the 20th inst., Bro. M. M. Stephens passed away in the 72d year of his age, having been a member of Cherry Creek Baptist Church for 53 years.

On the 22d of June, 1864, near Marietta, Ga., an exploded federal shell broke one of his legs and wounded his other foot. The wound refused to heal, consequently a number of years later his foot had to be amputated. But his great suffering had made havoc with his nervous constitution, hence for the last nine years of his life he was confined to his room. While nursing him day and night, through heat and cold, his wife was stricken with acute rheumatism, so that for several years they have sat and sorrowed and rejoiced and suffered together, neither being able to help the other, yet I even found them cheerful.

When I first looked in on the Cherry Creek Sabbath-school, the lamented N. M. Berry was Superintendent, and Bro. Stephens teacher of the Bible class. These positions they had held for years and gave them up only when disabled by disease. For many years they had been business partners and their mutual friendship strengthened and warmed till life's close, which like their lives had been, was wonderfully alike.

Through a ten years pastorate he gave me strong spiritual and financial support. He was one of my truest friends among the old "landmarks." Personally I am bereft. It was a sad sweet pleasure to respond to the call to come back, in the absence of the pastor, and lead in worship at his burial. He sleeps with his father who was the first man, and mother who was the first woman, and sister who was the first maiden to be buried in this historic city of the dead.

High minded and loyal citizen, tried and true brother, affectionate husband, provident father, earnest counselor, true yoke-fellow, servant of God, farewell! May your kind be multiplied on the earth. We thank God for your life, but most of all for your humble trust in Jesus.

Sadly but hopefully,

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